



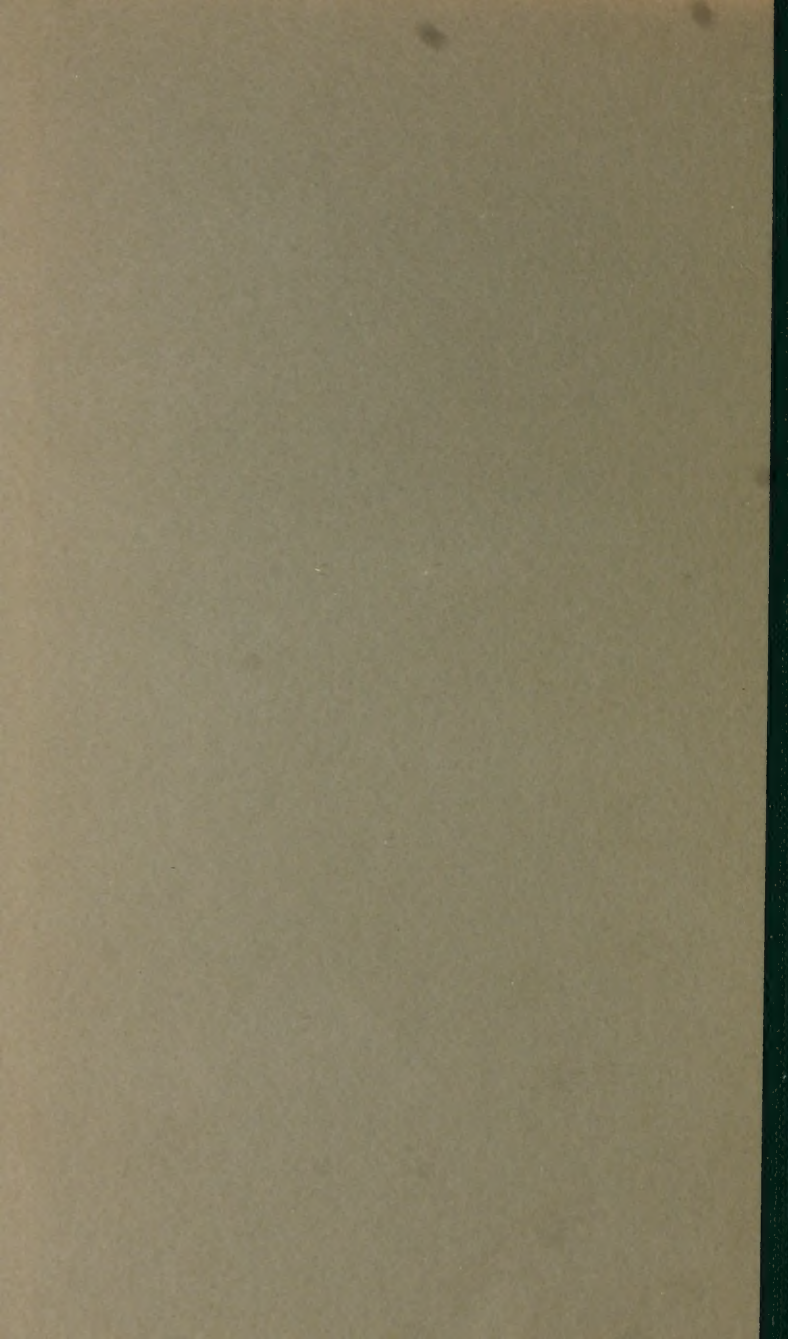
3 1761 07996304 7

Transylvanus (pseud)
In Transylvania

D

651

T8T7



6a.
EAST-EUROPEAN PROBLEMS

N° 19-20.

IN TRANSYLVANIA

By

TRANSYLVANUS VIATOR

(pseud.)



LONDON **1921** **NEW-YORK**
LOW, W. DAWSON & SONS **STEIGER & COMP.**
BUDAPEST
FERDINAND PFEIFER (ZEIDLER BROTHERS)

D
651
T8T7



1060727

In Transylvania.

By TRANSYLVANUS VIATOR.

I.

Qui legit, intelligat.

The peace forced upon Hungary provokes criticism in every respect. Common sense as well as science protests against the iniquities involved in the fatal Treaty of the Trianon. Reclus, who praised Hungary as the ideal of a geographical unit, would be amazed at seeing it thus torn and scattered. So much for *Geography*. But *Geology* too must object to the dissolution of Hungary's hydrographical unity, for it must largely increase the perils of dissolution threatening the southern parts of Europe. *Ethnography* demonstrates the absurdity of sacrificing millions of Hungarians, one in race, language and feeling, to the rule of peoples widely differing in nature and custom. *Political Economy*, which requires that only states strong in agriculture and industry can subsist and thrive, must place on record that Hungary, stripped of her woods, her mines and her pastures, can never be industrially prosperous. And *History*? How scandalized would be the great Michelet, who relating the storied past of Hungary, showed the enormous debt Europe owes to our country for immolating herself in the defence of Christian civilization, a debt as yet unrepaid. *Art*, too, would protest, in perceiving how the architectural treasures of Hungary, her proud gothic domes, are abandoned to Balkan barbarism. Civilization, regarding the fact that millions of highly cultured people have been subjected to newly created states, of an inferior type educationally, must be dismayed. And even

the famous "Wilsonian principles" might be expected to protest, though they were conceived in the anaemic brain of an American doctrinaire and brought forth only to die after brief contact with the outer air, and now lie forgotten among the archives of a peace conference that over-ruled their inspirer. Sound *Church politics* too condemns the absurd Peace Treaty of the Trianon.

II.

Hereditas nostra versa est ad alienos.

The history of Hungary extends the to most ancient times.

In the remote centuries when the Danes ravaged the coasts of Ireland and England, and Alfred the Great stoutly defended British homes; when the warrior Odo shared with Charles the Simple the dominion of France; when Greeks and Franconians were still the rulers of Italy; in those far-off days of the year of Our Lord 896 the Magyars — in no way seeking foreign aid — set forth to take possession of the soil of this our present Motherland.

After the conquest they endeavoured to till the fields, to drain the marshes, to bind the shifting sands of the steppes, and to clear the virgin forests. In this country girdled by the Carpathian mountains our ancestors founded a hierarchical organization that has endured already for nine centuries. Only to the boundaries of the body corporate of the Hungarian Catholic Church extends here the boundary of western civilization. From the Atlantic to the Alps of Csik extends the uniform realm of Christian thought, from the rocks of Brittany to the Alpine flowers of Gyimes we all chant the same *Credo*. Beyond those mountains another world begins, — the world assigned to the *Propaganda Congregatio*: the land of schism and of idol worship.

The cathedrals of our land were built by our pious ancestors, aided by the skill and genius of French and Italian architects. French artists were already busy

here when the Roumanians, who had not then crossed the Danube, had neither stone houses nor knew of stone churches. Western art reaches as far as Brassó; beyond the Hungarian frontier, beyond the Carpathian mountains, you will find a new world, quite different in shape and colour and sentiment from the old.

In this our country we founded schools and colleges. Just as in the far-off monasteries of Bangor, Tours and Lindesfarne, our monks too illuminated their ornamental letters upon parchments. We too offered up our prayers to the Lord, though we never said: "*Gospodi pomilui!*" but sang our hymns in the same language as at Rome, York or Dublin: "*Kyrie eleison!*" We intruded not on the western tribes. The revered nursing mother of nations, the Holy Roman Church affiliated us among her children of the Latin civilization and dedicated us to the Christian faith, for which our ancestors later became martyrs.

Hungary has given to the world men glorious like St. Ladislas, valiant like John Hunyady, the great champion of Christendom, Nicolas Kiss de Mistótfalu, the gifted typographer of Amsterdam, Jedlik, the grand master of electricians, Alexander Csoma de Kőrös, the brave explorer of Tibet; the two brothers Bólyai, authors of the *Tentamen* and the *Appendix*; Roland Eötvös, the great natural philosopher; Jókai, the eloquent story-teller, and Petőfi, the immortal poet.

The excellent quality of our flour, the delicate flavour of our fruit, the strength of our horses, are known and praised all over the world. And they are not manna fallen from Heaven, but the product of Hungarian labour. Dynamos manufactured at Budapest hum at Tivoli, in London and in Yokohama; our electrical transformers are used throughout the earth. You must not form your judgment of our nation from our orators alone — though we do not lack masters of eloquence — but from our silent workers. We do not mind confessing that our capacities surpass our diligence, though we can work hard whenever the incentive is present.

We do not ignore our faults, though we know also our worth. The Hungarian is the severest critic of the Hungarian. We have no craving for eulogies, but appreciate a true friend who tries to understand us. We respond sincerely to every sympathetic word addressed to us.

The fabric of our history is woven in threads of gold and purple, and drenched with blood and glory. Even now, in these most bitter days of our tribulation, we do not cry for mercy. We ask only for justice, the justice manifested by the serried line of our mountaintops, by the course of our rivers, by the breeze of our forests and, last not least, by the facts of our millennial history.

It is true that in the first half century of this history our ancestors invaded the soil of their western neighbours, but their descendants atoned for that trespass and redeemed it by valiantly arresting the Tartar and Turkish hordes. Hungarian warriors were risking their lives against overwhelming odds of Eastern barbarians what time Michael Angelo enjoyed the leisure for his work upon the cupola of St. Peter's; Hungary was witnessing the terrible tragedy of her heroic downfall in unequal conflict while Shakespeare was bestowing upon the world the poetry of his immortal works.

What time we took up arms against the crowned Habsburg, compelling him to respect his coronation oath and our laws, Corneille and Racine could undisturbedly write their masterpieces of French literature. We had to contend against two enemies, the German and the Turk, in waging war for Christianity, for the honour of our flag, for freedom, and the threatened soil of our country.

Martyrology enumerates the victims of Italy and Gaul, but she passes over in silence the nameless thousands carried away as slaves from Hungary to Stamboul, where they remained steadfast in their faith, refusing to renounce it even for promised freedom and riches. True Christians they lived and died, though sent to the

galleys, there to row fettered and chained until released by a merciful death. These unremembered martyrs are as numerous as the stars reflected in the sea of Marmora.

Century after century lasted the bloodshed in our ranks; while the unscathed West could happily progress along the path of civilization.

Nor have we been disgraced in this terrible war that lately shook mankind in five continents. Our part in it we may answer for before God and history. We coveted no one's territory, we fought only for our own existence and honour.

Even after severe provocation we wished not for this war. It is recorded in documents that in the fateful council in which the ultimatum to Servia — as the instigator of the assassination of the Archduke Francis Ferdinand — was decided, the Hungarian Premier, Count Stephen Tisza voted against war, but was overruled by the voices of the Austrian councillors. Yet here we do not quarrel with those who pay no attention to historical documents. Our people were fatally dragged into the struggle as were dragged the other nations whose statesmen, though they like to deny it, have a thousand causes to feel guilty for the terrible catastrophe thus launched upon the world.

We were bound by honour to fight. Four years long did we stand the adversities of the struggle, at home and abroad. The sons of Hungarian mothers laid down their lives on the shores of the Sea of Azov and on the bloodstained soil of Flanders; they are buried among the palms of Palestine and in the black clay of the Sarmation plains. Persistently fighting we held our ground against the strong and easily repelled the lesser marauders. You may reproach us for our many faults, but even our bitterest enemy cannot say we were cowards. Where true men's hearts are throbbing, whether on the banks of the Mississippi, the Thames or the Seine, there will always be due respect for the valour of an honourable foe.

The millennial history of our nation is an uninterrupted testimonial of Hungarian chivalry and honour.

Such are the people the Hungarian Church has nurtured through nine hundred years.

The hierarchy of the Catholic Church in Hungary was organized at the beginning of the eleventh century by the sainted king Stephen (997—1039), who placed the outposts of Christendom at Esztergom and Pécs, at Eger and Gyulafehérvár. His successors created but few dioceses, and even those new ones were carved out of those already existing, which had grown too unwieldy.

The leaders of the Entente, who seem to lack the sense of proportion, were not afraid of dissolving this primeval hierarchy. But neither the Magyar in mountainous Csik, nor the Slavonian in the Zips, nor the aboriginal Hungarian in Sirmia will ever belong to another church. Yet there have been ruthlessly torn away from the *Regnum Marianum* no fewer than 4,302,566 Catholics of the Latin rite. The violence of statesmen, ignorant of our history, of our country and our population, has thus rent asunder the spiritual community of the Faith.

Henceforth the bishop of Nyitra cannot appeal to the metropolitan in Esztergom as he was wont to do for nine centuries. In the same way the bishops of Kassâ, Rozsnyó and Besztercebánya are cut off from their higher ecclesiastical courts. The bishop of Transylvania cannot communicate with the archbishop of Kalocsa, whose suffragan his predecessors have been since the period when the Magna Charta was granted. The diocese of Csanád has been divided between three states and one would be at a loss to decide how and where to lodge an appeal.

What will they do at Prague with the depositions of witnesses domiciled in Nyitra, which of course are written in Hungarian? How may the archbishop in Bucarest — whose court is manifesting so much ill-will for the Hungarian section of the flock — decide with regard to the matrimonial suits of Catholic Hungarians

residing at Udvarhely? The dioceses which have lost their superior court must of course meet with so much the more difficulties for reaching the third resort.

Not only with regard to the dioceses however, is seen the absurdity of the peace treaty. The Benedictine Congregation of Pannonhalma is now interested in three different states; our Franciscan friars are even interested in four states. The Lord Abbot of Nagyszöllös when in need of a novice or a member may no more apply to his Provincial at Budapest. The same has happened to the order of Piarists. Out of their 24 school buildings 10 only are situated in the territory of mutilated Hungary. The Provincial whose seat is in Budapest is out of touch with the greater part of the convents. He cannot communicate with them, nor delegate teachers for the schools in the territory ceded to the Czechs, to Roumania and Servia. Is it not a crime against human civilization to exile with a single pen-stroke an ancient and valuable teaching order and bereave its monks of home and country?

This peace treaty destroys numerous schools, hospitals and orphan asylums, supported by the different nunneries which have been starved or abolished by a people ready to embrace the heresy of Huss and by the schismatics of the Balkans. In Versecz poor parents are lamenting the benevolent teaching-sisters; the sick in the hospital of Magyarkanizsa are delivered to the lay-nurses who formerly accompanied General Wrangel's soldiers and who have now superseded the Hungarian sisters of charity.

When the Vandals touch living waters, moral and intellectual dry-rot sets in.

III.

Domus nostrae ad extraneos.

The silhouette of the town of Gyulafehérvár shows two big dark masses.

One of these is the cathedral, a witness in stone of far-off times, glorious and yet calamitous, whose origin

can be traced back to the eleventh century. It beheld the rule of Arpad's race and the sway of foreign dynasties. It saw the troops of John Hunyady, both when they fled vanquished and also when they returned victorious. The great hero's body reposes in this church and also the remains of the beheaded Ladislás Hunyady, which his brother, the popular king Mathias, caused to be laid to rest at his father's side. Old George Rákóczi, the famous prince of Transylvania, said his prayers in this sacred fane when alive, and he returned hither when dead. This church felt the blasting heel of the Tartar hordes, of Turks and Wallachs, of partisans of the Habsburgs and of the champions of Hungary's independence. The dying patriots of Hungary spilt their warm blood on its venerable walls, and this blood for ages gave a rosy tinge to the stones, as is attested by Master Rogerius, the historian.

On the occasion of the latest repairs to this ancient cathedral in 1916 Professor Stephen Möller discovered the apse and the north-eastern tower of the church built in the time of St. Stephen. It seems that the holy king had erected a basilica in Roman style with four towers, as in the other episcopal places he founded. He had inspected this church in person. Knightly St. Ladislás too passed beneath this dome, where rang the music of his silver spurs. In the XII. century from the stones of the old church rose a new one, larger and more majestic, like the flock in the diocese of Transylvania, which too had considerably increased.

At this period the building of Hungarian cathedrals was carried out by French masters, for our country, though so near to Byzantium, scarcely suffered any influence of Eastern art, preferring community with Western civilization. (During so many centuries in Hungary only six churches were erected in the Byzantine style, while Hungarian architects endowed the Balkans with several fine specimens of gothic churches.)

However, this masterpiece of French art was soon to be ruined. In 1243 the invading Tartars reduced it



Interior of the Cathedral of Gyulafehérvár.

to ashes. When Master Rogerius fled from Várad he took here a rest and wept among the ruins. But while he chanted the "*Carmen miserabile*" the undaunted spirit of Béla IV. endeavoured to restore the devastated land. Obeying his call, French masters appeared once more in Gyulafehérvár; their work showed a specimen of early French gothic. But this new church also was soon (1277) destroyed by fire. Béla IV. was then already dead; so by the care of the Transylvanian bishop

Peter, the work of rebuilding the church was entrusted to a master named John, also of French origin. The eye and hand of this artist may have benefited by the spirit that animated the Cluny master-school, for he shows the same flourishing skill that marked in his country the most splendid days of Gothic art. Later in the year 1320 a host of workmen were again busy erecting Gothic arches in Gyulafehérvár, a conflagration having ruined the cathedral.

When in the year 1442 John Hunyady succeeded in defeating and driving back across the Maros the bandit hordes of Mezid Beg, he spent a large portion of the treasures obtained through this victory on the restoration of this his favourite cathedral. The parts shaped in later Gothic are a relic of this epoch. Soon afterwards Italian artists employed by John Lázai, the archdeacon of Telegd, reared the magnificent pile of the northern porch, that shows a specimen in the Renaissance style. Elsewhere perhaps a Renaissance structure attached to a Gothic might offend the eye, but here the Italian masterwork approaches nearly to the severe Gothic.

Artistic invention did not exhaust its constantly growing power by the shapes in Renaissance. As there arise the new forms of the Baroque, from Gabriel Bethlen down to Maria Theresa, they are used by the chisel for the completing of particulars. During the war of Hungarian independence (1848—1849) a cannon ball struck the cupola of the tower; Bishop Haynald therefore had it roofed afresh.

Thus this cathedral symbolizes the history of art hewn in stone by Western genius and Hungarian strength.

This ancient and venerable Catholic shrine (a monument of art) has been chosen by the Roumanians as the scene of the coronation of their king.

An unhappy nation, incapable of conceiving scientific truth, but influenced by political dreams and weaving fables to serve them for history, ignores the truths written in documents or told in stones. For some years

already the youth in the Roumanian schools has been misled to believe that in this cathedral was crowned the Roumanian Vojvode Michael. In the weekly review "*Alba Julia*" Dr. Rubin Patitia, a lawyer, wrote in 1919 an article asserting that the cathedral of Gyulafehérvár was erected by the Vojvode Michael, and that accordingly it belongs to the Roumanian nation.

The notorious Vojvode Michael is concerned in this cathedral only in so far that when in 1599 he treacherously invaded Transylvania, his soldiers plundered the church, opened the tombs and scattered the papers found in the archives. He did not lay a single new stone; at the most he destroyed some of the old ones. Now if the Roumanians succeed in driving the Transylvanian bishop from the town, the seat of his predecessors for the past nine hundred years, their violence would invade this ancient shrine of Catholic Christendom and deliver it over to Balkan schism.

The *Batthyány Library* is the other dark mass in the silhouette of Gyulafehérvár. It has stood now nearly two hundred years; only a short life-time on the soil of such ancient civilization.

The building was erected when the flag of the Habsburgs floated over Transylvania, and Austrian engineers constructed a ring of fortifications round the ancient Hungarian stronghold. The foundation stone was laid in 1718. Originally a church of the Trinitarian Fathers, it was by order of Joseph II. converted into a military depot. When with the coronation of king Leopold II. constitutional life was again restored, the place was transformed into a seat for intellectual work. It was one of the first institutions of its kind established in Hungary, preceding the *National Museum* and the *Academy of Science* in Pest. It is contemporaneous with the *Bruckenthal Museum* in Nagyszében and the *Telekitheca* in Marosvásárhely.

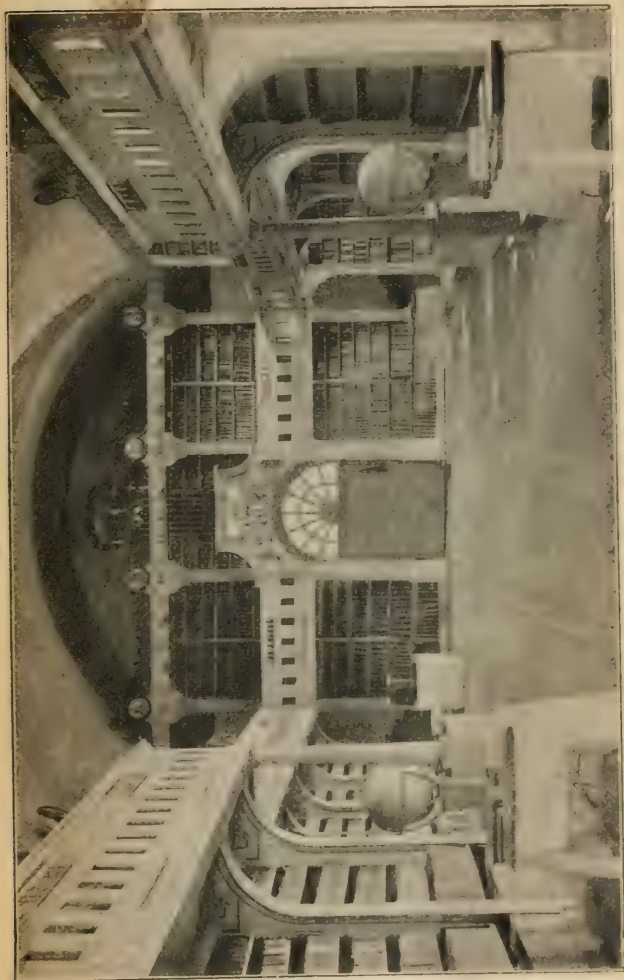
Count Ignatius Batthyány, then bishop of Transylvania (1780—1798) in the year 1792 asked king Leopold II. to favour the diocese with this neglected building.

Obtaining permission, he at once adapted for scientific purposes the former military store-house. He installed an observatory and had his library transferred thither. Two years later he had reason for placing the following significant inscription upon the facade of the newly founded institution :

U R A N I A E
C. Ig. de Batthan
Ep. Tran. Posnit
1794.

High above the roof was the observatory, carefully furnished with the intricate and delicate apparatus; beneath, in the great hall surrounded by galleries, was accommodated the rich library that the erudite bishop had collected. It contained numerous bibliographical treasures: ancient manuscripts chained to their desks, once the pride of the county of Szepes; beautifully illuminated missals, products of the printing-presses of famous typographers like Aldus, Plautinus, Giunta, Elvezirs; remains of the libraries of Conradus Celtes, of George Rákóczi I. and other leading men, as well as of German monasteries. There were represented the works of Muratori and Pray, of Sanmartino and Hardouin; of Mansi, and the gigantic collections of the Dutch, as well as rarities in polyglot Bibles and the *Bibliotheca Veterum Patrum* of the Maurine Benedictines. Astronomy and natural science, mathematics and medical art were here equally well represented, and if you needed some classical work, some ancient English book, or Verbőczy's *Tripartitum*, you found all of them ready at your disposal.

The lover of artistic English book-binding, the bibliophile, as well as the seeker after medieval chant, and the amateur of illuminated manuscripts, can to this very day find interesting novelties here. In the strong-room named after Bishop Mailáth, the interested visitor will find masterworks in old manuscripts (home and foreign)



The Batthyány library. (Interior.)

and in codex illuminating. Here you may inspect the *Evangelarium* of Lorsch, the companion manuscript to the famous Harley 2788 (British Museum). You will find here also various "neumas", series of German and Latin codices (the most numerous and richest collection to be found in Hungary), more than eight hundred *incunabula*, several hundred old *Hungarica*, unparalleled uniques.

The observatory that once served the cause of Hungarian science is, as such, put out of use and now exists only as a museum. During the War of Independence having been hit by a ball out of a Honvéd's cannon, which destroyed the best instruments, it cannot be adequately restored to its original purpose as the vaulted ceiling of the building is inadequate to support the huge modern telescopes.

To-day this observatory is but a venerable memorial of its learned founder, the zealous bishop who in nightly vigils used here to meditate on how he could procure more perfect instruments for his beloved observatory. In the day-time, after having discharged his pastoral duties, this noble ecclesiastic busied himself in collecting historical data for his thick folios. Both observatory and library sing the praises of a most worthy son of the Church, whose foundations would suffice to make the town remarkable for sight-seers. But the impious hand of the Roumanian has erased his illustrious name even from the walls of the street in which stands the Batthyaneum and substituted it by that of Hora, the burglar and murderer who in 1786 was sentenced to death and expiated his crimes on the hill of "Kutyamál", near Gyulafehérvár.

We may take it as a melancholy consolation that, while Hungary contributed to the work of civilization with the activity of the science-loving Bishop Batthyány, the Roumanian people prefer to boast of their criminal Hora.

On the 2nd September 1919 Roumanian soldiers and policemen invaded the library, rifled the chests and

the private property of various gentlemen who had made a sojourn at Gyulafehérvár, among the goods stolen being the luggage of four Italian prisoners of war. The same criminal hand that shuns manual labour does not hesitate to seize what belongs to others. And now Roumanian rapacity is already threatening the renowned shrine of Catholic and Hungarian civilization, the *Batthyaneum*.

IV.

Cervicibus nostris minabamur.

The Entente Powers, in forcing upon Hungary the shameful conditions of the Trianon Treaty, have dealt a heavy blow not only to our millennial nation, but also to the Hungarian Catholic Church. Our *integritas hierarchica*, a nine-hundred-year-old ecclesiastical inter-communion, has technically ceased to exist, since many of our old dioceses have been partially or entirely placed under the rule of Powers of which two are schismatic, and the third inclined towards Hussitism. Out of the body of Hungary, in consequence of the Treaty of Trianon, 5,265,444 inhabitants have been delivered to Roumanian dominion, among them 1,007,503 Roman Catholics (accordingly to the census of 1910). On this same territory live 1,238,677 Greek Catholics, 1,789,776 Orthodox Greeks, 262,732 Protestants, 719,162 Calvinists, 68,763 Unitarians and 178,871 Jews.

The native language of the great Roman Catholics' majority is the Hungarian. They are living on a very vast territory (102,787 square kilometres) partly in a dense body, yet partly dispersed among the 3,019,304 inhabitants of different faith. The cup of sorrow is now administered to the Catholic authorities in Szepes and Rozsnyó, in Kalocsa and Csanád; while in that sorrow participate all those torn from the old Hungarian land. The bitterest suffering however falls to the lot of Transylvania. In this extensive diocese live over four hundred thousand Catholics on so large

an area that an express train requires half a day to traverse it. This numerous flock on such a wide territory has been tended for nearly 24 years by the bishop Gustavus Charles, a scion of the ancient and renowned countly family of Mailáth. This worthy man dislikes pomp and shuns splendour as well as politics. He is an apostolic shepherd without the least ostentation. He has a kindly heart, fully alive to comprehension and forgiveness of injury. No one is too far beneath him or too humble for him to reach with help and sympathy. His voice rings like a silver clarion as he delivers the message of the holy Gospel.

Roumanian violence spares neither the Protestant nor the Unitarian bishop residing in Kolozsvár, yet the worst persecution is inflicted on the Catholic bishop. He is cut off from the Holy See as well as from communication with the Hungarian Catholics. Since December 1918 the Roumanians have withheld from him not only the Hungarian Catholic periodicals but even the "*Acta Apostolicae Sedis*". In Transylvania the canonizations and beatifications that have taken recently place in Rome are not published; the clergy are obliged to ignore that in the Mass for the Dead a beautiful *prefatio* has been inserted. Official and private correspondence is likewise withheld by the censorship authorities. The parish reports reach the bishop only partially and after long delays. To remain in touch with his clergy the bishop must have recourse to oral messages. His letters are not forwarded by the post office. His court is unable to proceed with matrimonial suits. The hearing of witnesses not residing in Transylvania has become impossible and accordingly appeals to the archbishop in Kalocsa have ceased. The only means of forwarding documents and reports to Rome is via Bucarest, so that there is little likelihood that any of them ever reach their destination.

The diocese has the right to some free places in the seminary at Budapest and in the Pazmaneum at Vienna, but these cannot be availed of, as the Roumanian

authorities in Transylvania do not allow any students to go thither, dreading the influence of their Hungarian brethren.

The various Roumanian authorities, military and civil, are continually harassing the bishop and interfering with him.

In January 1919 Bishop Mailáth, in possession of a permit signed by General Mossiu, the military commandant at Nagyszeben, proceeded to Kolozsvár, to preside over the usual monthly meeting of the Catholic Convocation. The authorities in Kolozsvár paid no respect to this licence and attempted to force the bishop to return to his residence under military escort. With difficulty he obtained permission to hold the ecclesiastical meeting, even in the presence of a Roumanian officer; and two days later he had to take it as a special favour that not an armed escort, but merely an officer, accompanied him back to his episcopal palace. On his arrival at Kolozsvár a new attempt was made to put him under arrest and only with great difficulty could he reach home. Since then his movements are most strictly controlled. He was not even allowed to drive out in order to bless the episcopal vineyards in the neighbourhood. When later he got leave to pay his annual visits of confirmation, he was always accompanied by a number of detectives spying on even his most delicate ecclesiastical functions. And as the schismatic Roumanians knowing nothing of the spiritual significance of confirmation, a member of the Roumanian Parliament, Popp-Csicsó, alleged in the House of Commons, that the bishop's presence at Brassó was for a political purpose!

In the spring of 1919 the Roumanian colonel Gaiu set the rumour afloat that Bishop Mailáth was a Bolshevik. And when the bishop, a member of one of the most ancient conservative families of Hungary, sent the Franciscan Father Anacletus to ask for an explanation, the answer he got was: "There can be no doubt that Bishop Mailáth professes Bolshevism, for he is always so plainly dressed, and has a kind word for

every poor man, whom he addresses as "My dear son!" What further proof could be desired?

In September 1919 the Roumanian "Government Council" at Nagyszeben decided that there was still too much liberty left to the bishop; on the other hand they wished to know whether he still refused to become a Roumanian subject. At this time as now, the Hungarian element in Transylvania held the English in high esteem. Knowing this, the counsellors of Maniu bribed a journalist, a certain Mr. Baerlin (probably a Jew) who falsely pretended to be English. This man disguised himself in the uniform of a British officer and called on Bishop Mailáth, feigning an interest in ethnographical and ecclesiastical data. The good bishop courteously gave him what he sought and even invited him to dinner. During the after-dinner talk the bishop expressed his grief at being cut off from the civilized world. His guest, acting as a Roumanian *agent provocateur*, then mentioned the name of Cardinal Mercier, whereupon the prelate observed that the Cardinal-Archbishop of Malines had by his upright and patriotic behaviour earned the respect of the whole civilized world. Next day the Roumanians imprisoned the bishop in his palace and also put many members of the episcopal clergy under arrest, among them several who never in their lives had even seen Mr. Baerlin, much less spoken with him. For eight weary days they were watched by armed guards, and though a Sunday intervened, Captain Gritta, the police commandant, would not permit them to say Mass.

The 26th of April 1920 was the date appointed for the confirmation in the town of Nagyenyed. But the bishop could not proceed thither, although a score of higher Roumanian authorities had given their license; simply because an insignificant subordinate official, the chief of the local detectives, opposed his departure.

It must be observed that the Roumanian general in command or the "Government Council" may authorise a journey (for such a laudable purpose as confirmation) but his permit is of no value whatever if the chief of

the local police or the head-inspector of detectives chooses to oppose it. And what kind of people are these jacks-in-office? Let us present to you, for instance, Ovidius Gritta, a year ago police-captain at Gyulafehérvár, now promoted to prefect of police at Arad. This worthy man boasts descent from a grandfather, who during the troubles in the year 1848 at Abrudbánya butchered an entire Hungarian family. He himself was formerly a clerk in the "Albina" bank. From his desk there he was sent to the front as a non-commissioned officer; he left his regiment at the end of the war as a lieutenant-accountant, a very poor man, without the least fortune. As a captain of the police he amassed riches during the first half-year. A gambler and a drunkard, servile towards his superiors, a tyrant towards his subordinates and the poor, whose caprices are his law, he likes to make his power felt on the weak, especially women. Moved with compassion for the harassed poor, Bishop Mailath repeatedly wrote to Mr. Maniu, complaining of the abusive and violent conduct of Gritta, but the man was not removed. The only result was increased vexation, for this mean official avenged himself by refusing the bishop and his clergy every passport for which they applied.

The other obstructionist in Gyulafehérvár is Cornelius Sava, the chief of the detectives. During the Hungarian regime he obtained the diploma of a notary (village-clerk); the municipal authorities however refused to appoint him. He therefore became a clerk in the Roumanian Banca Generale, where he embezzled and then absconded. When the Roumanians invaded Transylvania he reappeared in his native land, but this time as the powerful chief of detectives and representative of the Roumanian State. He attacks his victims mischievously and with inhuman cruelty. When Bishop Mailáth was to start for his tour of confirmation, he left no stone unturned to impede him till the latest moment. The prelate, delayed in his starting, could only fulfil a part of his task. It is true that since then Mr Sava has had to

appear before a court of enquiry, one of his relatives, Domza by name, having accused him of no less than 283 violations of the law, the major part of which were proved. Nevertheless this military deserter and criminal at large is still allowed to hold a position of authority in the State!

Such are the men whom the Roumanian administration in Transylvania employs. Where formerly had reigned law and order, corruption and unchecked violence now prevail.

It must however be admitted that Bishop Mailáth was treated with some measure of distinguished respect. At any rate they did not flog him; though his footman was cruelly beaten. On one occasion the brave boy was at the Piski railway station guarding the bishop's luggage, when policemen appeared and dragged him — without the least reason — into their room and seriously assaulted him.

Once the papal nuncio residing at Vienna sent to Gyulafehérvár a message containing the single word: "*Patience!*". And indeed all the Catholics in Transylvania have sore need of that excellent virtue, for they are tried beyond human endurance.

Many of the Catholic clergy in Transylvania have been maltreated even bodily. We will refer only to a few notorious cases.

At 7 o'clock in the evening of the 24th of January 1919, as the parochial administrator of Brassó, the Rev. Lewis Stenczel was quietly passing through the streets of Kolozsvár, intending to call on some relative in the town, he was suddenly surrounded by armed men who dragged him to the guard-room, where they stripped him of his clothes and severely flogged him. When he swooned, his tormentors fearing that he might die on their hands, hastily dressed him and threw him into a cell, whence he was next day released without any reason being assigned for the outrage.

In the same winter the Rev. Lewis Blaise, vicar of the small town of Lupény, a priest held in the high-



Count Gustavus Charles Mailáth, Bishop of Transylvania. Born on the 24th September 1864. Consecrated on the 1st May 1897.

est esteem by the mining population, was at night-time dragged out of his bed by a gang of Roumanian soldiers, who forced him to cross the half-frozen river, urging him forward with the butt-ends of their rifles and alarming him with shots fired over his head. When he arrived on the opposite bank, he was seized and flung into a bare, unheated room and left there to starve. Such doubtless is the Roumanian idea of „sport“.

On June 27th 1919 the Rev. John Szporni, professor of mathematics at the college of Gyulafehérvár, was waiting at the railway-station at Tövis quietly reciting his breviary. Summoned by a soldier he entered the waiting-room, where one of the military guards asked him to show his identity papers and then called him into the guard-room. Apprehending no evil the priest followed this man. Shortly afterwards he was accosted by the Roumanian lieutenant Bacsilla, then in military command of the station-house, who took him aside, demanded his name and then declared this respectable clergyman to be a Bolshevist, as, he said, „all the Hungarian priests are Bolshevists and the bishop is the biggest Bolshevist of all!“ “But we will teach them!“ said the officer as he left the room. Then the corporal of the guard stepped forward and began to box the ears of the Rev. Mr. Szporni, till he grew tired of this pastime, whereupon others came in turn to cuff and strike him, and strip him of his clothes. They compelled him to make the sign of the cross in oriental fashion, and then continued to beat his back and his limbs with sticks and rifles till he was half dead. Afterwards they dressed him again and amused themselves with cuffing and kicking him continually from 8 till 11 o'clock. After this he was put into a train, escorted by a soldier who struck at his head every time the carriage oscillated. Next day two physicians examined his bruises and gave a *visum repertum* which the bishop's secretary sent to the Roumanian „Government Council“ at Nagyszeben, together with a protest. For a long time the Government Council vouchsafed no answer at all, till the bishop

renewed the protest, when the papers were transmitted to the military authorities at Nagyszeben. On investigation there the outrage was at first categorically denied, and later they justified the cruel treatment on the ground that the venerable clergyman, a highly esteemed scholar, was guilty of Bolshevik propaganda. The episcopal authority asked courteously for proofs of their assertion, but General Mardarescu, on the excuse of a "military secret", declined to furnish them.

The Rev. Francis Biró, rector of Mátéfalva (country of Csík) read in a newspaper (passed by the Roumanian censor) that the people were again permitted to wear Hungarian colours and to sing the Hungarian national anthem. Accordingly on the next Sunday he had hoisted on the bell-tower of his church the national tricolor and after Mass concluded the service by giving out the hymn. For this the Roumanian police broke into his house, flogged him within an inch of his life and then dragged him to Nagyszeben, where he was imprisoned among common criminals.

The priests, Rev. Ladislás Kacsó, curate of Jobbágytelke, and Rev. John Nagy, curate of Nagyvág, were held in different prisons during several months on mere suspicion. When Ladislás Kacsó was brought to Nagyszeben, the last station on his sorrowful wandering through dungeons, he was quite disfigured by the pains he had borne; his face was deathly pale, his body neglected and filthy, his clothes unchanged for several months, hung in rags. When after his long sufferings he heard the first kind words, he broke down and wept bitterly. At last he was permitted to bathe; to shave and to change his linen and outer clothes.

John Nagy had in Passion-week been hunted from the mountains down to Déva, a journey of 25 miles; he was then caught and flung into a filthy prison, where the mud reached up to his knees; next day he was threatened with death and afterwards he was tossed about from one dreadful place to another, till at length he was taken to Nagyszeben, and there provisionally released.

The canon and prelate, Rev. Dr. Joseph Hirschler, Rector of Kolozsvár, and one of his chaplains, the Rev. Dr. Macalik, and also the rector of St. Joseph's College for Catholic university students, the Rev. Ladislav Vezér D.D. were imprisoned for several days in the dark and wet jails of the citadel at Kolozsvár. Later on the same canon was sentenced to domiciliary detention for three days. His residence was seized and given to General Petala, whose son, a youth of twenty, used the rooms of the Catholic Rectory as the scene of his daily orgies with his fellow-officers.

The same thing happened at the residence of the Rev. Father Charles Rietly, director of the Piarist's College at Kolozsvár. Roumanian officers having obtained possession of the rooms made them the scene of shameful obscenity. The director's protest resulted only in his being threatened with confinement.

In May 1919 Father Botár, catechist at Szamos-újvár, in one of his church sermons condemned Bolshevism as subvertive of law and order; for this speech he was punished by a year's imprisonment, which he served to the full.

Father Leonard Tréfán, provincial of the Friars Minor, preached on St. Stephen's day (August 20th, the Hungarian National Holiday) on the subject of the holy fire which the priests of Israel had hidden away that it might be brought forward when their captivity should come to an end. For this, which was taken to refer to the crushing of Catholicism in Transylvania by the Roumanians, he was thrown into prison for several months, being detained first at Kolozsvár, later at Nagyvárad, causing great loss to the spiritual life of the religious province and among the faithful. Released at last, this priest is henceforward compelled to submit the MSS. of his sermons to the political censor a week before delivering them.

The vicar, Lewis Mihaly, was flogged for bringing food for his imprisoned brother. The curate of Zalathna, Joseph Rak, and the chaplain Péter Csiki, were conti-

nually persecuted by being dragged before a court-martial. Another clergyman, Alexander Butyka, a very old man, was arrested and detained for fifty days and then released without any reason being assigned for his imprisonment.

In March 1921. Francis HAJDU, a lay-brother of the Franciscan monastery in Brassó, where he was employed as a cook, was arrested. As a preliminary, the soldiers boxed his ears, then dragged him into jail. There they stripped him of his clothes and flogged him so cruelly that he contracted a serious illness. He was taken into hospital at Kolozsvár, but none of his monk-brethren were permitted to see him. In his agony he could not even enjoy the comfort of the extreme unction before he died. The monks were not permitted to look at his dead body which was delivered to them in a coffin already nailed down. When he was put upon the bier, an armed escort of soldiers took the coffin back, pretending the monks had stolen it from the hospital. The Franciscan brothers implored the authorities to deliver them once more the coffin and got it, but as they passed with it through the principal square of the town, it was for the second time taken away from them. At last the remains of their martyred brother were handed over to them at 11 o'clock in the night, with a strict order that the burial had to be next morning at 8 o'clock. Catholics were not permitted to see the corpse of the poor lay-brother who had been tortured to death.

The Roumanian peasantry are forbidden to worship in a Catholic church. Spies are sent to our divine service. Not only our newspapers, but also our sermons are put under censure.

Nor are the priests above-named the only ones who have been persecuted. Scores of their brethren have been for some time imprisoned or are still subject to police control. Our clergy have had such hard times that they have become inured to suffering. They have endured with Christian resignation all manner of wrongs. When General Mosoiu kept his pigs on the parquetted floor of the

hall in the Rectory at Nagyszeben, when General Mardarescu stored his stolen wines in the subterranean chapel (crypt) of the parish church of Nagyszeben, the lesser exploits of Balkan military officers could arouse no further indignation.

It is impossible to describe the many sufferings of the laity; civilized readers can hardly form an idea of the torments they have had to endure. There has been at almost every place in Transylvania a considerable amount of plundering and theft: yet the culprits, though well known, are still at large.

A notable and ever increasing part of the Catholic learned class have been driven away. Many of them succeeded in rescuing only a small trunk containing a small fraction of their property, of which the bulk had to be left to Roumanian rapacity. Others were given two hours in which to pack up their furniture collected by many years of hard toil and to load it into the van waiting at their residence. The best elements of the inhabitants of Transylvania were abruptly huddled into railway cars; thousands of Catholic families were robbed of their homes. Children were torn from their mothers and many of them, even blind ones, had nobody to care for them on the journey. Dying mothers were left behind, with no postal communication to tell of their last agonies. Compared to the narrow "line of demarcation" that the unhappy exiled and refugees have to cross, the vast ocean between the old and the new world represents but a small separation. To how many, many thousands have already been driven from their homes the bulky lists kept by the Bureau of Relief for Refugees bear eloquent testimony.

Numbers of the faithful have disappeared, haled away by the Roumanian police; all trace of them being lost perhaps for ever. At Kolozsvár the death-rate has largely increased, for the Hungarians are dying of grief by hundreds.

In Transylvania you will scarcely find a single man of education who has not been harassed, confined,

imprisoned. The gaols in Fogaras, Brassó and Kolozsvár are all crowded. And the gaolers there who have to attend to the health, food and cleanliness of the prisoners are not Hungarians.

Many, many thousands of the Catholic population have been brutally flogged; not strong men only, but even little children, women, aged and weak men. There are not enough matrons to follow in the footsteps of these martyrs, not enough golden chalices to receive the innocent blood that has been shed, not enough notaries to record the deeds of suffering! There was a Sicilian on whom four hundred lashes had been inflicted: the flesh of his back was hanging loose in ribbons, when he implored the Roumanian police: "Shoot me, but don't beat me any longer!" Yet the soldiers had no mercy! How many have died at the hands of their tormentors, how many have been maimed for life by the tortures they have endured!

A western foreigner, when informed of this barbarism exclaimed: "*But that is Bolshevism!*"

It is many times worse than Bolshevism.

V.

Parvuli petierunt panem . . .

Christian faith, starting for the conquest of human souls, always began its work with the founding of schools. It catechized at Rome and Athens; at Alexandria as well as at Jerusalem; in the heroic age of martyrdom as in the later times it created near the altar a stronghold for education.

In Hungary too it commenced in a similar way, as is witnessed by the establishments in Csanád and Esztergom, in Kalocsa and Pécs. Contemporaneous documents might perish in the course of time, but from the general regulations decreed by the apostolic king, St. Stephen, we may conclude that also in the Transylvanian diocese scholastic institutions were active near the cathedral and in the monasteries, and that there were

flourishing colleges and parish schools, just as at Rheims or Cervey, at Bobbio or Canterbury. From the period following the Tartar invasion (1241) the existence of such institutions can be proved by numerous documents.

In Transylvania till the present day existed a great many schools patronized by the Catholic church. The new rulers are persecuting them; some they have expropriated, to others they have refused the licenses, yet some they are obliged to tolerate. The institutions obeying episcopal authority amount to 240 elementary schools, 27 secondary schools, 1 agricultural college, 13 commercial schools, 8 grammar schools, 1 technical college, 4 training colleges (3 for elementary teachers, 1 for secondary teachers), 2 seminaries (universities) for the training of the clergy.

The Roumanian government could not close all the Catholic schools, for it was not capable of taking in hand even a fourth of them. Nor does it hinder the establishment of new schools, presuming that the Catholics in Transylvania cannot for long dispose of sufficient means for their support. This forecast seems likely to prove true.

Since August 1920 there has not been enough money to pay the teachers in the Catholic primary schools. In January 1921 they got from a distribution by the Holy See a relief of 232 lei each (retrospective for six months). Before the war there existed in Roumania a few Catholic schools, but this fact is misleading, for these schools were, in some of the larger town, tolerated only for show. Yet in Moldavia, in districts with purely Hungarian and Catholic inhabitants, not a single one was tolerated.

In this respect we may refer to the fate of the Piarist Fathers' College in the town of Máramarossziget.

In the year 1911 the Hungarian Government and the Order of Piarists concluded a contract by which the Order engaged to extend their grammar school to 8 standards, and also to redeem the fund of 350,000 crowns granted by the Government; on the other hand

the Government undertook to pay to the members of the teaching staff a personal allowance and to the school an annual grant-in-aid of 50,000 crowns. The Government however failed to keep its promise, contributing 19,000 crowns only to the yearly expenditure of 135,067 crowns, while the Order who had given the foundation, paid also the interest on the mortgage bonds. Yet the Roumanian Government immediately seized this school belonging to the Piarist Order, on the ground that there were only 10% Hungarians, while there were 80% Roumanians in the town and that of course they could not tolerate the use of the school as a means of violently converting 40,000 Jews into Hungarians. (As a matter of fact the statistics for 1910 show that in Máramarossziget 82.1% of the inhabitants are Hungarians.)

Though Article 9 of the Trianon Treaty assures to the minority the right of founding and maintaining Catholic schools, yet in many places it was not permitted to open Catholic schools. The Roumanian authorities have closed the primary schools in Gyalád, Lupény. Csikszentmiklós, Mádéfalva and Kőrösbánya, the secondary schools in Hátszeg and Szamosújvár. In the communities of Szepsibükszád, Lupény, Csikmadaras, Mihóújfalú those parents who had their children entered for the Catholic school were threatened with heavy fines. The forms of the Catholic school in Csikszentmiklós were removed to the Roumanian Government-school; the ancient house of the Catholic school in Gyergyóújfalú was in spite of every protest expropriated for the Roumanian Government-school.

What happened at Gyulafehérvár is characteristic. In this town the Roman Catholic congregation invited by the tradespeople had in September 1920 established an industrial school, which the Bishop approved and then notified to the competent Roumanian authority. Teaching was conducted by the professors of the Roman Catholic college; the native language of the 76 apprentices frequenting the school was the Hungarian. In December

1920 the city authorities suspended this school, alleging that they themselves were going to establish a similar school. In notifying this measure the city authorities wrote that in case the Catholics continued the teaching they would adopt "severe measures". The Catholics immediately applied to the Government Secretary enquiring about the deed of approbation. They were answered that Government had as yet not found time to deal with the matter. So the Archdeacon asked the city authorities for their authority for closing the schools. He got the answer: "By order of the higher authority!" But this higher authority had already confessed that as yet they had not dealt with this matter. The city authorities then modified their answer that the suspension had been ordered by the Roumanian Inspector of Schools. But as the Inspector had no right to interfere in such a case, the authorities invited the Catholics to continue the teaching of the apprentices. That was accordingly done... with the result that every tradesman who had not enlisted his apprentice in the Roumanian technical school was fined 100 Lei by the same city authorities.

But though the Roumanian Government has not taken in hand all the Catholic schools, it is trying its best to exasperate every one of them. It interferes with their subjects of instruction, it excludes the Hungarian language and literature from the qualifying examination, and instead enforces the teaching of Roumanian history, geography and language, a language lacking any kind of literature! It compels us to grant so many holidays that in the secondary schools, owing to the Roumanian "days of obligation" the school year is reduced to 156 days. To make the present sad time memorable for ever the Roumanian authorities in 1920 declared null and void all the certificates issued by the denominational schools.

The Roumanian people do not care for civilization; their leaders shun criticism and the enlightenment of mind, so the new Government does not subsidise the Transylvanian Catholic schools as it ought to do. The

Hungarian Government, fully realizing the great importance of education, supported the denominational schools with considerable sums. There is evidence that to the Catholic schools in Transylvania were granted in 1918 Government subsidies amounting to 2,172,837 crowns. And it is evident that on the territory now occupied by the Roumanians the Government granted the following subventions: to Hungarian teachers (in denominational schools) 6,482,341 crowns; to Roumanian teachers 6,323,996 crowns; to Hungarian parish priests 16,581,403 crowns, to Roumanians parish priests 15,307,944 crowns; the total sum of school and church supports showing 26,038,904 for the benefit of Hungarians and 29,833,358 for the benefit of Roumanians. It may be noted that on this territory there are only 43% of the inhabitants of Roumanian race, in possession of 26% only of the whole landed property. This Roumanian minority, though paying less in taxes (only 35%) enjoyed for the benefit of its schools and its clergy far more Government support than the Hungarians who paid the bulk of the income-tax.

But the Roumanian rule, though it taxes all kinds of income (in the boroughs inhabited by Hungarians taxes have been levied for several years back) will not fulfil its public duties. Neither the Catholic clergy nor the Catholic denominational schools have been able to get their annual Government subventions. In the year 1919 the Roumanian hierarchy was favoured with many millions of support, yet the Catholic schools and the Catholic clergy in the same year got not a farthing, though the larger part of the taxes was paid by the Hungarians. The Catholic members of the Roumanian parliament who in March 1921 urged the liquidation of the sums overdue got the answer: "There shall be no more Government subsidies".

But this same Roumanian rule that on the one side refuses to discharge its obligations for educational purposes, on the other hand squanders the resources out of which the church might give her aid. First of all

it confiscated the fields and pastures of the episcopal estates, of the chapter and the body corporate of the Church. Catholic farmers however could not get the tenancy of any of them; they were given only to Roumanians. The deputy of the Roumanian Government Council fixed the annual farm-rent at a sum of 50 to 60 crowns, though lately there used to be paid at least 500 crowns a year. Of course the considerably increased cost for maintenance, as well as the increased taxes are not charged to the Roumanian tenant, but to the Catholic Church as a body corporate. And since then it has had to suffer another deprivation of rights, inasmuch as all estates larger than 200 Hungarian acres are to be broken up. The proprietor of the expropriated estate gets an indemnity amounting to fifteen times the sum of the rent paid in the year 1913 (20 to 30 crowns per Hungarian acre). This sum is paid to the old proprietor in the form of State obligations bearing interest at 5%. So that the capital of the indemnity amounts to less than the annual rent paid in the last years. Out of the reduced income there are no means left for the support of the schools.

Out of the fields, meadows and pastures of the Transylvanian Bishopric 2940 acres have been expropriated and only 200 have been left to the bishop; from the estate belonging to the Chapter 746 acres have been taken away and only 55 acres left, from the estate of the Seminary were taken 667 and only 37 left. From the estate of the Rectory at Kolozsvár 587 acres were expropriated and only 53 acres left.

Originally the Agrarian Act applied only to estates exceeding 200 acres. Events show that this promise is not to be reckoned upon. But the new agrarian act operates with far worse effects. It compensates the proprietor with bonds paying five per cent; the compensation granted amounts generally from 300 to 500 Lei; so the proprietor of an estate of 100 acres gets from bonds he received an income of 2000 Lei a year! This paltry sum scarcely suffices to support the wants

of a small family for a single month. The landed proprietors in the former Roumania are mostly exempted from the consequences of this law, which operates only against the Hungarian landlords. For the scope of this agrarian law is not to reform, but to dispossess the Catholics.

Those who have been expelled from their property cannot settle in another town or borough, for the Roumanian police will not tolerate him; yet in his ancestral home he cannot assure his living. Thus expelled the once well-to-do landed proprietor becomes a homeless refugee.

Catholics who exercise the liberal professions are overwhelmed with heavy and unreasonable taxes. Inn-keepers of the poorer class have to pay for "war-profits" an income-tax of 140,000 Lei; from physicians an income-tax amounting to 200,000 Lei is demanded. But at the same time the taxes imposed upon very rich Roumanian lawyers scarcely amount to 10,000 Lei, and it is doubtful whether even this sum is really collected by the Tax Department.

As the Catholic congregations in Transylvania are generally very poor, we fear that next year they will not be able to pay the heavily increased costs of the denominational schools. During the Hungarian rule the primary education for everybody was gratuitous: now there are primary schools which in the last year had to exact for every pupil a monthly fee of 75 lei; in some of the secondary schools the annual school-fees mounted to 900 lei, forming but a negligible fraction of the total amount of a child's educational costs.

This unfair struggle will result in the poorer class of Catholics being unable to send their children to the denominational school of their own church, and will force them to send them to the Roumanian school of a quite low category and serving the interests of schism.

Only the Hungarian living on the borders can thoroughly understand the character of such a Roumanian

primary school! The teachers employed in this kind of school are generally men without the least real education, individuals who have passed merely a six weeks' preparatory course. In Gyulafehérvár, for example they employed as teacher a postman who scarcely knew how to read and write. What little geographical knowledge he possessed he had acquired during his postal service. In 1920 this man was ordered to attend a preparatory course and was then nominated as a teacher to the primary school at Csikszentmárton. He is ignorant of the most elementary useful knowledge. In the Roumanian schools nothing is taught except singing, rustic sports and Hungarophobia.

At the school of Csikszentdomokos for many years there was a teacher Roumanian by race. After the inauguration of the new rule he continued in this borough inhabited only by Hungarians and Catholics, having been nominated head teacher of the Roumanian National school. In the autumn of 1919 the innocent Sicilian parents sent their children to the school directed by this teacher they had known for so many years as a man assimilated to the Hungarians. Three weeks later the teachers of the Catholic school in the neighbourhood heard the children of the former Hungarian school shouting into the playground of the Catholic school: "To the devil with you, you dirty Hungarians!" Yet in both schools the children were all of the same race, Sicilians and Catholics. During three short weeks the Roumanian teacher had succeeded in instilling into the souls of the children the hatred of their own brethren, of their own race.

Our Catholic schools in Transylvania have always been famous for their high standard of European civilization, their eminent Hungarian curriculum and their true Christian conduct. 59·9% of the Hungarian inhabitants of Transylvania are skilled in reading and writing, while of the Roumanian inhabitants 27·9% only have some knowledge of letters. The bulk of the educated come from the Catholic schools. The many secondary

schools in Transylvania have trained a great part of the men now in offices, not only in their restricted area but all over Hungary. It will be an enormous loss to civilization if the impoverished Catholics and the Church of Transylvania are compelled to close their schools.

VI.

Graeca fides.

The Hungarians living in the present truncated country, as well as our bereft brethren, may ask, what do the Greek Catholics of the Roumanian race think, in witnessing such outrages? What opinion do the Greek Catholic bishops, the ecclesiastical chapters and the Roumanian gentry in Transylvania express?

They offer not a single word of protest, and as for the reign of terror they vie with the schismatics in helping it.

Julius Maniu, solicitor of the Archbishop of Balázsfalva, who for some time was president of the Roumanian Government Council in Nagyszeben, is a Greek Catholic; Alexander Vajda-Vojvoda, the former prime minister of Roumania, belongs also to that creed, yet together with the constables, soldiers, and officials recruited from the Greek Catholic class, they have all taken to violence, extortion and corruption.

On December 1st 1918 a meeting was held at Gyulafehérvár, to which were invited under the pretext of distributing estates some thousand uneducated Roumanian peasants. This meeting passed a resolution asserting that "all creeds in Roumania shall enjoy full autonomy and freedom" (article III. second par). Doubtless the Roumanian Peace Convention signed at Paris on December 9th 1919 secures the minorities (Art. 8, 9, 10, 11) absolute equality before the law, freedom in matters of religion and instruction, yet those acquainted with Balkan life are well aware that such things are

granted only for form's sake, in order to deceive the civilized world; in the Balkans they cannot prevail. The truth is that in Roumania there exists no religious freedom. The authority of the Hungarian Greek Catholic bishop of Hajdudorog has been abolished and 110,653 believers, of whom the larger part does not know a single word of the Roumanian language, have been forcibly declared Greek Catholic Roumanians. Similar complaint is made by the bishop of Munkács, of whose flock 198,000 believers, Ruthenians residing in the counties of Maramaros and Ugocsa, have been treated in the same way. Likewise the ecclesiastical heads at Stanislaw and Lemberg have been robbed of their flocks in the Bukovina.

As the Roumanian Government used to keep in bondage even the schismatic church, it is incapable of respecting the rights of non-orthodox churches. What has been hitherto the fate of the Roman Catholics ruled by Roumania? The Hungarians in Moldavia were deprived of their faith and have lost their racial character. In 1893 the Roumanian Government forbade them to hear sermons in their own native language. Policemen enforced obedience to this prohibition. Since 1894 even the Catholic pupils of the Moldavian schools have been obliged to use only the Roumanian catechism prescribed by the Government, in which are omitted all principles contrary to the schismatical dogma of the Greek Church. In the last century the towers of a hundred Catholic churches in Roumania had their Latin crosses superceded by those of the approved Greek form, the believers being in the minority having been perverted to the Orthodox faith.

The town of Szamosújvár was built and inhabited by Armenians; now there is a Roumanian bishop. The Roumanian Government is agitating in Rome for the abolition of the Latin bishopric of Nagyvárad, founded by the king St. Ladislas who endowed it with enormous estates. It is also agitating for the abolition of the bishopric of Szatmár. Two centuries ago there was only

one Wallach bishop in Transylvania, now the Roumanians are not content even with four bishops of their own. And they are not tolerant either. We repeat that Roumanian rule is no friend of religious liberty.

In the case of a mixed marriage, the Catholic party is not permitted to give a declaration in favour of the children. Parents of the Greek Catholic faith are not permitted to have their children baptised in a Roman Catholic church. A Roumanian officer dare not marry a Roman Catholic lady unless she has repudiated her faith.

In the class-rooms of the primary schools you will find on the walls a multitude of pictures in praise of schism.

And is there no one to defend the liberty of the Roman Catholic church?

Not the Greek Catholic bishops who in the cathedral of Balázsfalva had already tolerated the co-operation of the schismatic archbishop. (One of these bishops assisted in full canonicals at a schismatical service in Bucarest.) Not the Greek Catholic middle class, who at the best show indifference to religious matters and remain heterogeneous to the Roman Catholic community. And not the masses of Roumanian peasantry, who are not religious, but merely superstitious, and for whom the meaning of the union passes comprehension.

The union concluded with the lesser part of the Roumanian inhabitants of Hungary is regarded as trustworthy only in the „*Symbolae*“, the book written by Nilles, but the knowing ones are well aware of its failure.

The Catholic Union with the Roumanians lacks both expansive and intensive faculty. That explains why generally those who are converted from schism do not join the Greek Catholics, but the Catholic church of the Latin rite that captivates with its intensive verve, its warm, pulsating life. The Church of the Roumanian rite has nothing of this kind to offer.

Nowhere has such an imperfect union proved of value. History teaches us that only a complete union is sincere and fruitful, that the undulations of Catholic life reach only so far as there exists unity not only of dogma, but also of liturgy and discipline. In order to this, doctrine, rites and hierarchy must be the same. While near the Yangtsekiang the Chinese Catholics are telling their beads and in the litany of Loretto are invoking the aid of the Holy Virgin, our neighbour, the Greek Catholic Roumanian peasant knows of neither a rosary nor a litany. He is ignorant of the sublime eucharistic cult, and ignores the value of a frequent and fervent partaking of the holy sacraments. Catholic regeneration cannot avail with these people separated by language, liturgy and canon law.

Yet among the schismatic Roumanians our Lord's Gospel is in a far worse situation. The middle class have no faith, and many of the clergy even are unbelievers. The church has no *raison d'être* but to serve the Government in keeping in subjection the spiritually neglected, ignorant and superstitious masses: *"A church with a nose-ring"*, as the excellent Meschler would say. Venereal disease abounds in the towns and villages. Boys of sixteen are led to the brothels by their own fathers. It is a prevalence of depravity such a Ovid never dreamt of in the decline of Rome. Roumanian schism endangers navigation in the sea of Christianity like a formidable wreck blocking a channel; you must beware of striking it!

It would be folly to suppose that several millions of schismatics could accomodate a million or more of Roumanian Greek Catholics! Hitherto the union could subsist only by the help of the Regnum Marianum, whose moral power, aided by the law of Catholic community, preserved the Roumanian Greek Catholics from decay and depravity. The Greek Catholics fallen under Roumanian rule are going to be lost to the Church; they are turned back by those of their own race by means of their rites and their discipline to the greater

masses from whom the policy of the Habsburg dynasty had converted them for the union. Among the Roumanian Greek Catholic clergy proselytism on behalf of schism works continually by both open and hidden agitation. The policy of Roumanian rule hitherto has not tolerated two Roumanian churches but only one, the schismatic, which is its obedient servant. Moreover you may be sure that Roumania will not seek union with the church of Rome; on the contrary, she will snatch away the flock of the united creed. Roumania did not adopt Catholicism for the sake of the Catholic Ferdinand of Hohenzollern, but forced him to have his children educated in schism. (§. 82. of the Roumanian Constitution.) Roumania will not join the Holy Church of Rome and become her humble child; so much the less as, now that Moscow seems to be overthrown, in Bucarest they are dreaming of that city becoming the centre of the schismatic world.

The members of the *Congregatione dei affari straordinarii*, and even the ever optimistic diplomacy of the Holy Church must well comprehend this state of things; they must compare the memorandum of the schismatic unions (dated 7th February 1921, published by the „*Adjutorul*“ in Bucarest) with the opinions about the Regnum Marianum uttered by the Popes in the XV, XVI. and XVII. centuries.

We Hungarians look to ultramontane Rome as to the residence of the most ancient, the greatest and the most altruistic power in the world!

We are well aware that the Holy See was an institution long revered when the Poles settled near the Vistula, when king Chlodwig was baptized, and when the Saxons crossed the Channel. The Holy See has witnessed the origins of all the states existing in Europe and also the last agony and dissolution of many of them. The *Dinastia Piscatoris* had already taken her indestructible root before the most ancient dynasties of the present day had received names; her power will not diminish even though the Indo-German tribes disappear

from the earth and the throne in the Vatican be filled by men of the yellow race. Her power extends to regions where even the British flag cannot be unfurled; her consecrated missionaries set out for life and death to the remotest parts of the world. Yet this unlimited sway works not by subjugating, but by elevating; it does not threaten, but encourages; it does not spend enormous sums on arms, but only on books; its successes are obtained only by the holy word of Truth, which it serves and apostolically propagates.

Amidst the mighty storm of the war that shook the greater part of the universe, the Holy See kept her robes spotless and undefiled; no blood stained the hands of either of the Popes. History will record to her eternal glory that the Holy See remained strictly on her own ground, favouring neither group of belligerents. To the accusing French bishops she recommended a more Christian feeling; to the victorious Germans in Belgium she said: "*Non licet!*" In the conflict over Teschen she gave the word: "*Fiat justitia!*" That was not neutrality, it was justice and compassion.

It is a blessing for the world that the Vatican cannot take up an attitude of neutrality, but is bound to impartiality. The wronged weak would be lost if they could not hope for the justice incarnated in the Papacy.

Therefore we Hungarians also cling to hope, convinced that the Holy See will defend the church founded by St. Stephen and St. Ladislav and not let it become a prey to the Roumanian; we cling to the hope that Rome, the mother of civilization, will not collaborate in consolidating schism on the ruins of the Regnum Marianum.

VII.

Unum gestit interdum ecclesia
Transylvaniensis, ne inaudita maneat.

The end of the great war brought an eruption of destructive influences, upon our unhappy country which among other sins committed that of neglecting the defence of our boundaries. These moments were exploited by three peoples sworn enemies of ours — the one guilty of assassination, the other two of marauding. Like robbers they took our forests, those trees that gave us cradles for our children and coffins for our parents; they took the iron with which we forged the plough to till our soil; they took the coal that should have fed our stoves and furnaces; they took the salt our poor were wont to spread on their bread; they took the gold with which we formed the chalice for our altars; and they took the dearest of all our possessions, liberty, for which so many Hungarians have become martyrs.

But not all who suffer may complain.

The Catholics in Transylvania are hushed: they must suffer in silence.

For the fourth time in history the Transylvanians are tortured by the Wallachs.

From 1599 till 1601 Voivode Michael's gangs of incendiaries sacked and killed in Transylvania; in 1784 the rising of Hora and Kloska decimated the Catholic inhabitants; in 1848 the Austrians invited the Alpine peasants, led by Axente and Janku, to massacre the Hungarians; since the 1st of December 1918 Roumanians, more modern but no less depraved, commanded by Julius Maniu test the resisting power of the Roman Catholic population.

It is but slight consolation that the leaders of all these movements have hitherto met with an ignominious end. Hora and Kloska were for their crimes broken upon

the wheel on the execution place of Gyulafehérvár; Avram Janku, deserted by the Austrians, fled to the mountains, there wandering in madness till his death. And in the springtime of 1920 Julius Maniu at the division against his socialistic opponent got a majority of only three votes, though he had used all means of corruption. He met with this downfall at the same town of Gyulafehérvár where on the 1st of December 1918, surrounded by 15,000 Wallach peasants, he had proclaimed Transylvania separate from Hungary and joined to Roumania. Soon enough he has lost the confidence of the people, for the corruption of the new rulers has alienated from him even the trust of the Roumanians.

The humiliation and adversity of our enemies however does not appease our own sorrows. Since the advent of the new regime in Transylvania the Catholics of this country are driven to ruin. Longing for the return of better times they look to their Catholic brethren of the West, imploring deliverance from their bitter fate. With those who must wear the crown of thorns it is not fitting to wail; no lamentation shall degrade the sublimity of our martyrdom. But who meets a martyr may not withhold from him the same compassion that Veronica offered to the Christ. Otherwise one might presume him to be a partisan of Israel's high-priests, rejoicing in the sin of violence.

Some noble English peers in the House of Lords have commenced a debate on the atrocities of Roumanian rule. It is to be hoped that the English and the American Catholics will find means to manifest their moral solidarity with their suffering brethren in Transylvania.

History records that in 1686 certain English heroes took part in the assault of the fortress of Buda and there died for the emancipation of Hungary from Turkish rule. Christian solidarity thus saved our country,

which for centuries had valorously defended Western civilization. May the descendants of those brave Englishmen once more come to the aid of Hungary, not now by contesting fiercely defended bastions, but by urging in their Parliament a revision of the unrighteous peace treaty.

The HUNGARIAN NATION.

A MONTHLY REVIEW, POLITICAL, ECONOMIC AND LITERARY.

Editors :

Alexander L. Krisztics LL. D., Arthur L. Delisle Ph. D.

To all in Gt. Britain and
America who desire to
be well informed on the
trend of popular feeling
in Hungary and the
newly created States of
Central Europe

“The Hungarian Nation”

will be found of great value.

Subscription fee for a year
10 Shillings or 2 Dollars.
Single issues 1 Sh. or 20 cent.

(Specimen copy gratis, and post free.)

Apply to the Publishers of

“The Hungarian Nation”

IV., Mária Valéria-utca 1.
BUDAPEST (Hungary).

If you want to keep abreast of events in
East Europe
read the following publications:

East European Problems

- No. 1. **The Peace Treaty Proposed to Hungary.** By Count *Albert Apponyi*.
- No. 2. **Establishment of Three States in the Place of One.** By *A. Kovács*.
- No. 3. **The Solution of the Fiume Question.** By *D. Dárday*.
- No. 4. **The Geographical Impossibility of the Czech State.** By *Dr. Francis Fodor*.
- No. 5. **Can Roumanian Rule in East Hungary Last?** By *A. Kovács*.
- No. 6. **West Hungary.** By *Gustav Thirring*.
- No. 7. **The Martyrdom of Croatia.** By *C. Battorich*.
- No. 8. **The Hungarians of Moldavia.** By *John Tatrosi*.
- No. 9. **The Hungarian-Polish Frontier Question.**

- No. 10. **The Historic Right of the Hungarian Nation to its Territorial Integrity.**
By John Karácsonyi.
- No. 11. **Hungarian Foreign Policy.** By Count
Albert Apponyi.
- No. 12. **Hungary and the World War.** *A secret document.*
- No. 13. **The development of the population of Hungary since the cessation of the Turkish rule.** By *A. Kovács.*
- No. 14. **The Responsibility of the Hungarian Nation in the War.** By Count *Stephen Csáky.*
- No. 15—18. **The Transylvanian Question.**
By *J. Ajtay, B. Jancsó* and *A. Kovács.*
- No. 19—20. **In Transylvania.** By *Transylvanus Viator.*
-

Each number 6 d. or 10 cent.

For copies please apply to

Low, W. Dawsons & Sons, London E. C.
St. Dunstan's House, Fleet Street.

Steiger & Comp. New-York E. 49 Murray Street.

Ferd. Pfeifer (Zeidler Brothers), Budapest IV.
7 Kossuth Lajos Street.

6.4.66 77-A
D
651
T8T7

Transylvanus (pseud.)
In Transylvania

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

UTL AT DOWNSVIEW



D RANGE BAY SHLF POS ITEM C
39 14 25 05 06 010 8